



**Mantle of
Leadership**

**CORE 'Freedom
Rider' Report**

Book Reviews

His Eminence
Albert Cardinal
Meyer, Archbishop
of Chicago



July, 1961 • 25c

(Next Issue: September)

Readers Write

WE LIKE IT

Congratulations on the new **COMMUNITY** format. I think it will be excellent.

MATHEW AHMANN
Chicago, Illinois

(Editor's Note: Matt is executive director of the National Catholic Conference for Interracial Justice.)

A few days ago I received that brand-new edition of **COMMUNITY**. Quite a change-over! And all of you good folk at Friendship House are to be congratulated for the marvelous change-over.

REV. HERBERT VOGELPOHL, OSB.
Subiaco, Arkansas

Congratulations on the new size and format of your magazine! Also, a word of praise is long past due regarding the contents, which continue to be on such a high plane of interest to those of us in the field of intergroup relations.

IVIS CALVET
Managing Editor, *Interracial Review*
New York, New York

Just a brief note to tell you how much I like your new style **COMMUNITY**. It's so chic!

ELAINE KUP
Editorial Assistant, *Work*
Chicago, Illinois

Congratulations on the new format of **COMMUNITY**. The physical makeup of the magazine is now much easier to handle and, I am sure, more attractive to the unacquainted eye. In the past two years the literary quality of Catholic magazines and periodicals has greatly increased, and **COMMUNITY** has kept pace with this advance.

MARY JOYCE
Chicago, Illinois

Your publication and apostolate are making a valuable contribution in the struggle for civil rights. Your approach which highlights the intrinsic worth of the human person is sane, refreshing, and practical. Progress in education and law is imperative in the field of race relations if democracy is to score over militant socialism.

May the justice and love of Christ continue to be your inspiration and strength!

REV. JOHN CARR, C.S.P.
New York, New York

BUT NOT COVER

I like the new format of **COMMUNITY**. I think for some reason people read a magazine more than a monthly newspaper. I hope the change is for the better because the old format was good, too.

One thing I don't like is the cover. I think the artwork (the village scene) is

amateurish. The title is enough. Get a real, crisp, attractive heading, and the change will be for the better.

I don't mean to be critical but want you to have (rather, *continue* to have) a top flight magazine.

FRANK GERACE
Maryknoll, New York

ILLUSTRATIONS INTRIGUE

I was intrigued by the three illustrations of neighbors in Apr. '61 **COMMUNITY** credited to the Anti-Defamation League. Surely there is a story behind them? Are they actually, as it would seem, the work of a child artist?

The front page of this same issue was exceptionally striking with its unusual illustration and beautiful opening paragraph of "The Stars and the Streets."

NAME WITHHELD

(Editor's Note: Not by a child artist, but meant to give that effect. These ADL illustrations were from *A Primer for Parents* by Mary Ellen Goodman. The 32-page booklet's purpose is "educating our children for good human relations;" obtainable from Anti-Defamation League, 515 Madison Avenue, New York 22, New York.

(The front page illustration was by the well-known Ade Bethune, St. Leo Shop, Newport, Rhode Island; the layout by **COMMUNITY**'S own volunteer Make-up Editor Dorothy Sanders.)



Feastday: July 29

CONTENTS

Clergy Conference of
Chicago Archdiocese:

REV. WILLIAM HOGAN
Reports page 4

ED ADAMS Gives
His Reactions page 4

CARDINAL MEYER'S
Talk page 5

REV. ROLLINS LAM-
BERT'S Talk page 10

Book Reviews page 13

A Freedom Rider's
Report by
GENEVIEVE
HUGHES page 14

News Briefs page 15

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To begin with . . .

By Mary Clinch

THE PUBLIC IMAGE of the ADC (Aid to Dependent Children) family and the ADC program in Cook County (Chicago) is almost entirely false." Who says so? A social worker, a welfare stater? No, some hard headed businessmen reached this conclusion upon completion of an intensive year-long investigation of the ADC public assistance program for the Cook County Board of Commissioners.

Rising costs and public criticism—two problems of the Aid to Dependent Children program found in all large metropolitan areas—caused the Cook County Board to appoint a committee of leading citizens, headed by department store president C. V. Martin, to dig into ADC and make recommendations.

The committee hired Greenleigh Associates, a New York management consultant firm, to conduct the actual study. Greenleigh selected at random 1,010 active cases and 207 cases that had been rejected as legally ineligible for ADC assistance. The facts they dug up about the people who receive ADC embarrassed, astonished, or delighted taxpayers and officials, depending on their point of view.

Here are some of the facts, established by this study, which in the words of the report "contradict the public image:"

ADC families are not newcomers. Ninety per cent have lived in Illinois for five years or more. And those from outside the state did not come to Illinois to get ADC assistance, but to get a job or to join husbands or relatives.

The mothers do not rush to apply for ADC but see it as a last resort. Most families do not stay on ADC indefinitely but make every effort to become independent. The average ADC mother remains on the rolls less than three years. It is very hard to get on ADC, and assistance has been denied to some who are eligible. No fraud was found in the sample investigated.

About half the ADC children are illegitimate, but ADC families do not have additional children to get larger relief allowances because the more children there are the more the family is in debt. ADC allowances are not the bonanza that the public thinks. For example, a mother with three children would only get \$17.10 per month for a fourth child.

Practically all ADC mothers try to give their children good care and a good home under most difficult condi-

tions. The rate of juvenile delinquency among ADC children is no greater than that of the general population.

Why are people on ADC? It happens that 90 per cent of ADC families are Negro. The committee report states: "Discrimination in employment was found to have a greater direct and indirect impact on the ADC program than almost any other single factor, because it results in desertion, divorce, and unwed parenthood with all their social and economic costs." The study also found that, with one exception, states with fair employment laws have a lower incidence of dependency and a lower per capita expenditure for assistance.

Almost 70 per cent of the ADC families studied had one or more illegitimate children. In the year ending June 30, 1959, almost 99 per cent of the illegitimate children who were adopted were white. Only 1½ per cent were Negro. It is a safe assumption that, were the "market" for their babies not so good, many of the white mothers of illegitimate children would also have been on ADC during part of their lives.

What can be done about the ADC problem? The committee found that 3 per cent of the ADC mothers had no real obstacles to employment. Fifty-one per cent would have to be continued on ADC due to chronic illness, mental retardation or disorder, illiteracy, lack of skills, or other condition that could not be easily resolved. They concluded that the remaining 46 per cent could be made fully or partially self supporting if the community provided them with day care for their children, vocational training, and education.

In this writer's view, based on experience as an employment counselor, the committee's estimate of the potentially self-supporting is high. It presupposes equality of opportunity at the hiring gate, which is still a dream in Illinois. And even if color were no barrier to getting a job, many other factors having little to do with job performance, such as narrow age limits, formal education requirements, length of experience, and number of years spent in the city, can keep employable people jobless. Furthermore, vocational training will be unsuccessful in a number of other cases due to lack of basic educational development and the increasing technical demands of the automation revolution.

But even though sights probably must be lower than this committee report suggests, it is evident from the study that our big cities can save many tax dollars by intelligent action to rehabilitate those ADC mothers who can be helped. ■

An important "clergy conference"—the official twice-a-year-meeting of the 1200 priests of Chicago's arch-diocese with their archbishop, His Eminence Albert Cardinal Meyer—on "The Catholic Church and the Negro" was held September 20 and 21, 1960. Half of the priests attended one day and half the other.

Canon Law requires all priests to attend these periodic meetings called by the bishop of a diocese. They are occasions when the head of a diocese sets forth policy.

The conference included four talks. First were:

"Growth and Spread of the Negro Population" by Rev. Joseph G. Richards, pastor of Holy Angels Parish, and "A Report on our Program and our Progress in the Negro Convert Apostolate" by Rev. Patrick T. Curran of St. Francis de Paula Parish.

These were followed by the two talks reprinted here, Father Lambert's, page 10; then the Cardinal's, page 5.

The mantle of leadership

REV. WILLIAM HOGAN Reports:

THE IMMEDIATE REACTION of priests I know ranged from indifference on the part of some who felt that the problems discussed were remote, to great satisfaction on the part of many whose areas are affected or soon will be by racial change. I would add that some priests who are enthusiastically against segregation and discrimination said that the papers contained nothing new.

I was pleased that the Cardinal at the conference itself last fall had so carefully outlined the official policy of the Archdiocese, but I was even more pleased when I found substantial quotations from the papers of the conference and from His Eminence's statement in the Chicago Sun-Times one Saturday morning (January 21). I was pleased that reporters had finally been able to seek out what I thought was a fine story.

First confirmation of my reaction came later that morning from a parking lot attendant near the Chancery Office. I was on my way to the Chancery and parked my car in the lot. The attendant put down his Sun-Times and asked me whether I was a Catholic priest. Then he said that he had just read the best article he had seen in any newspaper, ever—referring to the story on Cardinal Meyer's talk.

Sunday morning a number of parishioners asked me whether I had a copy of the paper. Friends had mentioned it to them, they said. One small item that struck many was the statistic given by Father Curran: 1700

FATHER HOGAN is assistant at Holy Angels parish, Chicago.

ED ADAMS Gives His Reactions:

THE NEWS OF the Clergy Conference meant a lot to me as a Catholic Negro because it indicates to me that people in authority are not only teaching the Church's doctrine, but determined also to carry it out practically.

We hear often that the Church wants Negroes as well as other people, that Negroes are no different than any other group and the Church wants to see them in all phases of Church participation, that the Church is willing to take active steps to see Negroes brought in as

MR. ADAMS is a member of Friendship House's advisory board.

Negro parishioners of one Chicago parish are now donating what 3600 white parishioners had been giving ten years ago.

Since then I have heard favorable comments from other Negro Catholics, and I found the report stimulated helpful discussion by my white relatives and friends around the city.

Early in February the Chicago Urban League's Council of Religious Leaders met to prepare their share of the forthcoming conference for Fair Employment Practices (FEP). Rev. Harry B. Gibson, Jr., pastor of Gorham Methodist church, opened the planning meeting by holding aloft a copy of the Cardinal's statement and saying that the whole presentation was the best statement against discrimination and race prejudice ever published in Chicago. Ministers present who had read the document agreed with his appraisal.

But the most moving experience occurred at the FEP conference itself on February 25. Some 1300 citizens from Chicago and downstate Illinois had participated in 22 workshops on getting FEP through the legislature.

Then all gathered for a closing session. Bill Berry, director of the League, opened his summary of the meeting by advising every delegate to get and read a copy of Cardinal Meyer's statement. He said that this document was historic.

I am certain that the little chill of pride that ran up my spine also ran up the spine of other Catholics in the jam-packed auditorium at hearing this statement by Mr. Berry and noting the great feeling he compressed into it.

members. But sometimes it is hard for Negroes to believe this—as Father Lambert brought out so well.

I don't think Negroes want any more done for them than is done for any other group—but they want, in a practical way, no less done. I think it is terribly important that all Catholics know that the Church's teaching in this matter is going to be carried out. A statement like the Cardinal's does just that.

Thanks to this statement, I now feel able to take any problem in this area to the Chancery Office and feel confident of interest and help. Without this clear statement I might have assumed lack of interest and doubted whether I could expect any help on a problem. ■

Cardinal Meyer's address to his 1200 priests of Chicago archdiocese—largest in the country with 2,000,000 Catholics—has been called "history-making," "most sweeping and detailed statement on racial integration ever issued."

**HIS EMINENCE,
ALBERT CARDINAL MEYER:**

I HAVE TAKEN the title of my paper from the words of the historic statement of the American Bishops of 1958 on Racial Segregation: "We must seize the mantle of leadership from the agitator and the racist."

The purpose of this conference, therefore, derives from the inspiration of this phrase. I, on my part, wish to fulfill the obligation imposed upon me by my duty of office to give you the type of leadership which you have a right to expect from me. In turn, I wish to call upon you, in virtue of your position as pastors and priests of the Archdiocese, to follow me, and be the leaders of your people.

I wish publicly to acknowledge the debt which I owe to those of my priests through whose consultation and advice I have been assisted in preparing my own paper. In making this acknowledgment, however, I wish to state most emphatically that what I say in my paper is my own, in every sense of the word, even though the wording at times may come from the greater wisdom and experience of these others, whether they be those who have offered me their help in the preliminary sessions which were set up to prepare for this Clergy Conference, or the documented sources upon which we are all free to borrow.

The papers we have heard this afternoon have described to us both a glorious opportunity as well as a serious challenge. On the world scene, time and the race for freedom move with breathtaking rapid-

ity. In this context, our Holy Father has seized countless opportunities to welcome into the family of nations the new emerging countries of Africa. Inspired with the zeal of the shepherd's role which he stated was his chief aim as Pope, he has created an African hierarchy and urged the training of African priests and religious. He is seeing to it that the Church will have its roots deep in the African continent where the destiny of the Church and civil society will be in the hands of the Africans themselves. In all of this, he is simply following the program so zealously inaugurated and blessed by his predecessors in office.

AS WE TURN our glance from the world scene to that which is closer to us at home, we see that the internal migration of our population is bringing Negroes to other northern cities as well as to our own for fuller opportunities and for a fuller enjoyment of basic human rights. The Church blesses and encourages such aspirations and is anxious that all of the children of God should attain their full stature.

It is our conviction that the missionary endeavor to evangelize the Negro people in our big cities will be the most necessary, and the most fruitful apostolate of the Church in urban America in our century. The evidence of the massive change in our own city of Chicago, presented here today, underscores the urgency of even more intensified efforts to evangelize the Negro in our Archdiocese. We do not believe that we overstate the need for an untiring missionary zeal when we call upon every "changing parish" to become

a "mission center"—reaching out to embrace all newcomers within its confines.

In stressing the urgency of a zealous missionary effort in our Archdiocese, we must caution, however, against regarding the Negro solely as an object of conversion. We must never lose sight of his needs as a human being, his legitimate desire to be accepted with dignity into the fabric of society generally, as well as into the Church. His place in the Catholic community of the Archdiocese must be made secure by moral recognition, and by adequate and timely practical measures.

I am confident that the clergy of our Archdiocese will display a keen awareness of the aspirations and the spiritual needs of all of our people, and will provide an enlightened leadership to our laity in this difficult area of human relationships. Above all, I am confident that our clergy will manifest the true glory of the Church,—that as the Body of Christ she exists to unite all men without exception, regardless of difference of race, class or culture; that she makes her inner life and her institutions open and accessible to all; that all groups are equal in her life, and enjoy equal rights and privileges; that for her the bonds forged in Baptism and in the Holy Eucharist between the members of Christ constitute links stronger than race, stronger than culture, stronger even than family ties.

IT IS WITH ALL THIS in mind that we are holding this conference on what I regard as a most important opportunity and challenge and obligation facing us today. We must remove from the Church on the local scene any possible taint of racial discrimination or racial segregation, and help provide the moral leadership for eliminating racial discrimination from the whole community. We must do it, because the glory of Christ demands it. We must do it, if the motto taken from the Lord's Prayer and blazoned on my coat-of-arms has true meaning: Thy Kingdom Come! We must do it, because only in the Church can human beings find their full stature. It is only in the Church that we find ours.

As in any retreat, it is always well to recall fundamentals and princi-

ples. Allow me to introduce a brief restatement of these principles, by recalling here a most striking sentence from the 1956 Christmas Allocution of Pope Pius XII: "There are, then, occasions and times in the lives of nations in which only recourse to higher principles can establish clearly the boundaries between right and wrong, between what is lawful and immoral, and brings peace to consciences faced with grave decisions."

It should not be necessary to tell this audience that we are faced with such grave decisions in this whole problem. In the words of the American Bishops in their statement of 1958, "the time has come, in our considered and prayerful judgment, to cut through the maze of secondary or less essential issues and to come to the heart of the problem.... It is vital that we act now and act decisively. All must act quietly, courageously and prayerfully, before it is too late."

Or, to put it in the words of a joint pastoral of the Hierarchy of Northern Rhodesia: "We judge that the time has come for us, your bishops, to speak to you on this grave matter of race relations. We address ourselves to you, . . . in order to remind you of the basic Christian prin-

THERE IS NO NEED for us to go far for a most authoritative statement of principles. It may be found in the 1958 declaration of the American Bishops. Their authority to instruct in the context of social affairs derives from the mandate of the Church herself: "Go, preach the Gospel to every creature" (Mark 16, 15). It is an authority clearly outlined by the late Pope Pius XII, in his address to the Bishops of the world, under date of November 2, 1954, when he said: "Many and serious are the problems in the social field—whether they be merely social or socio-political, they pertain to the moral order, are of concern to conscience and the salvation of men; thus they cannot be declared outside the authority and care of the Church . . . Common sense, and truth as well, are contradicted by whoever asserts that these problems are outside the field of morals, and hence are, or at least can be, beyond the influence of that authority established by God to see to a just order and to direct the consciences and actions of men along the path to their true and final destiny."

Let us look at the simple statement of principles given us by the American Bishops. I will summarize:

Every man has an equal right to life, to justice before the law, to marry and rear a family under human conditions, and to an equitable opportunity to use the goods of this earth for his needs and those of his family. The Rhodesian Hierarchy's statement spelled out these rights in greater detail, but I do not believe that this is necessary in this paper.

Equality, Love

We must accept these conclusions:

(1) First, we must repeat the principle that all men are equal in the sight of God. By equal we mean that they are created by God and redeemed by His Divine Son, that they are bound by His law and that God desires them as His friends in the eternity of heaven. This fact confers upon all men human dignity and human rights. Men are unequal in talent and achievement. They differ in culture and personal characteristics. Some are saintly, some seem to be evil, most are men of good will, though beset with human frailty. On the basis of personal differences we may distinguish among our fellow-men, remembering always the admonition: "Let him who is without sin cast the first stone." But discrimination based on the accidental fact of race or color, and as such injurious to human rights regardless of personal qualities or achievement, cannot be reconciled with the truth that God has created all men with equal rights and equal dignity.

(2) The second important conclusion is: we are bound to love our fellow-man. The Christian love is not a matter of emotional likes or dislikes. It is a firm purpose to do good to all men, to the extent that ability and opportunity permit.

This is but a brief restatement of principles that are familiar to all of us. I felt that we should restate, even briefly, to bring into clearer emphasis the words of Pope Pius XII, which I quoted above: "There are occasions and times in which only recourse to higher principles can establish clearly the boundaries between right and wrong, between what is lawful and immoral, and bring peace to consciences faced with grave decisions."

In the light of these principles, therefore, I am asking you to in-



Mr. and Mrs. Ed Adams, at left, and other members of FH Advisory Board greet Cardinal Meyer on his visit to Friendship House December 5, 1959. Mr. Adams comments on Clergy Conference, page 4.

ciples underlying all problems of a racial or other social nature, and to admonish and exhort you to carry out your individual and collective duty before Almighty God to do all in your power to bring about racial and social peace, the peace of Jesus Christ."

The heart of the race question is moral and religious. No one who bears the name of Christian can deny the universal love of God for all mankind. Our Christian faith is of its nature universal; it knows not the distinction of race, color or nationhood.

tensify your efforts, and more than ever before assume the mantle of leadership. In making this appeal, I am deeply conscious of the exercise of priestly zeal in the past and the present.

In gathering our priests here today and tomorrow, to restate our principles and purposes, and to review our efforts in the Negro apostolate, it might be well to recall that from the first there has been a Catholic apostolate to the Negro in our country. From the close of the Civil War, when the appeal of the Second Council of Baltimore brought the Josephite Fathers to our shores to establish the first of their more than 150 missions in the South, down to our own day of the vigorous mission-minded parish in the big cities, there has been an organized Catholic missionary effort. Officially, too, in its authoritative statement and in direct action by its bishops, as the one cited above, the Church in America has clearly and without compromise recognized the Negro's claim to his rightful place in American life.

Pioneer Efforts

In citing this tradition of Catholic missionary endeavor among the Negroes in our country we would be remiss were we to pass over the pioneering priests in the Negro apostolate in our own Archdiocese. Seventy years ago, Chicago's first missionary to the Negro was himself a Negro, Father John Augustine Tolton, who established St. Monica's Negro Mission at 36th and Dearborn Streets. In 1924, Father Joseph Eckert moved the congregation of St. Monica's over to St. Elizabeth's, where he established an enviable reputation as the most prolific convert-maker ever to labor in the Negro apostolate. An entire generation of missionary work by the Divine Word priests and by the Franciscan Fathers on Chicago's South Side, as well as the efforts of the Jesuits at St. Joseph's Mission on the West Side, laid solid the foundations of Catholicity in our present-day Negro community. To the many un-named missionaries of the past, and to the countless priests of the Religious Orders, who have shown us the way in the Negro apostolate, we, the entire clergy of

the Archdiocese, both religious and secular, owe a rich debt of gratitude.

In our day, however, the demands of the Negro apostolate in Chicago have over-reached even the past, and to the countless priests both religious and diocesan, who have been engaged in it. The Archdiocese itself now has a large commitment to this work, in terms of priests and parish facilities. The pastoral care, and the evangelization, of the Negro in our city is becoming more and more an apostolate of the entire clergy of the Archdiocese.

THIS DEVELOPMENT represents something new for a good many diocesan priests. We have learned today of the great number of our parishes that have gone through a substantial change in the past decade. The prediction was advanced, too, that we will continue to see significant changes in the years ahead. In our mind, this increasing involvement of the Diocesan priests in the Negro apostolate, together with those parishes of our Religious where the same changes are taking place, implies certain important considerations. I would like to single out these three:

First of all, it is required that our clergy generally, both diocesan and religious, become more knowledgeable about the Negro people. Too often our Catholic laity have opinions about the Negro that are ill-informed. Their views are frequently distorted by an unthinking acceptance of myths and stereotypes. In this urgent matter of misunderstanding between the races, however, it is the responsibility of the priest to form public opinion rather than follow it. Certainly no priest would offer encouragement to anti-Negro sentiment, nor would he at any time be identified with the anti-Negro activities of any group in his community.

In the second place, we must give consideration to those of our parishes in "changing neighborhoods". It would appear that two things are of paramount importance in this situation: on the one hand to avoid any spirit of "defeat," and on the other to develop a parish program that is apostolic. Plainly, as has been pointed out here today, the changing parish must become a veritable "mission-center." This means, too, that

the priests of the changing parish become missionaries, men dedicated to a wholehearted, apostolic campaign to extend the Kingdom of Christ through the whole of the parish.

In this connection, I would encourage our pastors to work out the problems of community change on a community-wide basis and to join the problems of community change on a community-wide basis and to join together with other parishes and other groups, bearing in mind that change and tensions are not just a Catholic problem. I recommend to you the work of the Organization for the Southwest Community and that of the parishes who are members of this group. There is much to be learned from the hard-won experience of pastors in this area.

A third consideration follows from these first two. We need to stress a broader familiarity with the methods and techniques which have proven effective in the Negro convert apostolate. Unfortunately, the record of transition in the parishes of the Archdiocese over the past decade has not been one of general success. We do not believe that each newly-changing parish represents so different or unique a problem that the experience of a score of its predecessors is without value. On the contrary, we would recommend strongly the importance of a regular exchange of ideas and experiences among the clergy of the parishes engaged in the Negro apostolate.

Consult Experienced

The methods developed by priests who have for many years labored in the Negro apostolate should be studied and emulated. We all realize that there are many practical problems facing a pastor in a changing neighborhood,—rapidly falling income, suddenly empty classrooms, vacant pews in the church, and high maintenance costs continuing. However, such a pastor is no longer alone. Others have had similar experiences and have developed specialized programs and projects. They can be and ought to be consulted for the fruit of their experience. Obviously, the most important element in such a situation is the attitude one brings to the challenge before him. It is an attitude that must be

dominated by the principles to which we have several times alluded.

In attempting to translate these principles to the realm of reality, we all must admit that no priest can say, "this is not my problem." There are converts to be won to interracial justice in every parish of the Archdiocese. Honesty compels us to admit that racial prejudice has deep roots and is spread everywhere. Realism compels us to admit that Negroes may appear in any parish of the city or suburbs tomorrow. The priest must be in the vanguard of true priestly leadership, not in a condemnatory manner, but in the manner of the Gospel itself, "to persuade and teach." It is better to assume ignorance rather than bad will on the part of our people, and thus see that they are offered new insights, truer statistics, meaningful and pleasant contacts. All true moral education is difficult. The process involves a lifetime. We should not be disappointed if the first approach does not settle the issue. Here, the Pauline text of "in season and out of season" comes to mind.

Let us try to summarize the translation of these principles into the realm of reality under the heading of three virtues: justice, charity and prudence. We do not mean to imply that other virtues are not involved; simply, that it seems possible for our present purposes to summarize under this three-fold heading.

First, Justice

In 1943, the American Bishops stated: "In the providence of God there are among us millions of our fellow citizens of the Negro race. We owe to these fellow citizens, who have contributed so largely to the development of our country, and for those whose welfare history imposes on us a special obligation of justice, to see that they have in fact the rights which are given them in our Constitution. This means not only political equality, but also fair economic and educational opportunities, a just share in public welfare projects, good housing and without exploitation, and a full chance for the social advancement of their race."

This special obligation in justice requires that we assume the mantle of leadership to cooperate in all good efforts which seek to defend and assert the rights of the Negro gener-

ally, apart from any consideration to bring him into the fold of the Church. Justice requires that we think and speak and act in conformity with the truth of the basic unity of mankind and the basic human rights of all men.

IN THIS connection, for example, we can recall a short portion of the statement made in my name, some months ago, before the Civil Rights Commission in the matter of public housing: "Although it is true there are now large numbers of Negroes in an economic position to leave their segregated communities quite easily, that does not absolve us of our duty to continue to work for a complete desegregation. It is unthinkable that the accident of wealth and opportunity should serve as criterion for enjoying the rights of citizenship."

The virtue of justice requires that we assume the mantle of leadership to insure that all our Catholics of the Negro race are integrated into the complete life of the Church. This obviously means that every Catholic child of the Negro race, whether his parents be Catholic or not, have as free access to our schools as any other Catholic child on all the levels of our academic training, elementary and secondary, as well as the higher levels.

This acceptance of Catholic children of the Negro race is based on the same policy which guides the acceptance of other Catholic children, whether in the schools or territorial or non-territorial parishes. In other words, pastors of territorial parishes as well as pastors of non-territorial parishes will accept these children,—the pastors of territorial parishes for all Catholic children whose parents are domiciled within the parish boundaries, and pastors of non-territorial parishes in the same manner in which de facto they accept Catholic children who otherwise do not qualify because of the special language or national background which serves as the basis of the non-territorial parish. If it should be necessary for a pastor to have a further explanation of these points, I shall always be happy to discuss particular cases with him.

It follows from what has been said that Catholic Negro boys and girls should be accepted in our Cath-

olic high schools.

In this connection, I wish to commend our school authorities, everywhere, for their cooperation with our efforts to establish a pattern of integration which has taught and will teach our young people lasting lessons of justice and charity, the two virtues which are the very heart of our leadership in this whole area of race relations.

When we speak of the complete life of the Church, we are, of course,

Father William Hogan (left, at banquet table with Holy Angels parishioners) tells on page 4 fellow-priests' and others comments on "The Catholic Church and the Negro in the Chicago Archdiocese" Clergy Conference.



not restricting our attention to our schools. We are thinking of accepted and wholehearted membership in the entire life of the parish, in our fraternal and parish organizations, in our hospitals, in the life of the community,—without distinctions or restrictions based solely on the accidental facts of race or color, or, for that matter, national backgrounds.

The principles enunciated above apply to all these areas, and we are confident that our fraternal organizations, our medical staffs, and other administrators, will also assume the mantle of leadership, and, in the words of the Supreme Court decision, "with due and deliberate speed," effectively apply these principles to the several areas indicated. As pastors, chaplains, and priests serving all our people, we can do much to inspire and encourage that leadership, and I sincerely hope that our priests will do so.

In this whole matter of justice, we do not deem it necessary to spell out by specific statute the implications and applications already inherent in the clear teaching and practice of the Church and the Arch-

diocese in these practical areas of civic and religious life. Neither should it be necessary to call attention to the well-known and well-publicized decisions of the highest courts of our land in the whole realm of civil rights. Both our duty as responsible citizens and leaders in our civic communities, as well as our duty as religious shepherds of souls demand that we be in the vanguard of responsible leadership in the practical defense of these



rights. Let us not forget the obvious truth that we priests, in the words of Cardinal Suhard, have one face toward eternity, and another toward the world. Our schools, our fraternal and parish organizations, our hospitals, our whole parish plants serve the public interest of the civic community as well as the eternal interest of souls. Both viewpoints prompt us to pray with the psalmist: "May your priests be clothed with justice" (Ps. 131, 9).

Second, Charity

The justice of which the psalmist speaks cannot be divorced from the very essence of our Christian calling, the virtue of charity. "By this will all men know that you are my disciples, if you have love for one another" (John 13, 35). Christian love consists in wishing our fellow men well and in taking a genuine and active interest in their spiritual and material welfare. It is not alone hatred which is contrary to the laws of Christian charity, but also indifference to the welfare of our neighbor. In the words of the Hierarchy of Rhodesia: "It would be hypocrisy

to claim that we stand for Christian civilization, if we ignore one half of the most important commandment of Christ, viz., to love our neighbor—all our neighbors—as ourselves."

Priestly zeal is the outcome of priestly charity. There is no real apostolic life, no real zeal that does not have its foundation in faith, its essence in charity, and its spirit in sacrifice. There have been many wonderful things written about priestly zeal—whole books. Zeal consists not so much in the amount of work done as in the spirit in which we look at the work before us—the spirit of Christ who said: "The Son of Man is come not to be ministered unto but to minister, and to give his life as a ransom for many." Zeal is the charity of the Sacred Heart of Christ on fire for the glory of His Heavenly Father and the salvation of souls.

Determined Effort

The mantle of leadership reaches its highest stature in the practical exemplification of priestly charity and priestly zeal. It implies determined effort to win souls for Christ, to sacrifice for the growth of the Mystical Body, to burn with a thirst for justice, to be on fire for the glory of God through the salvation of souls. The mantle of leadership requires of us that we show all people, effectively, that the Church really loves them, even though we may not succeed in convincing people to love the Church. We commend, therefore, the zeal of all our priests and pastors who through medium of school and church reach out to all the souls living within the confines of the parish. We realize that special problems exist. We wish to commend those school authorities who have accepted a number of non-Catholic Negro boys and girls into their institutions, but at the same time state that conditions for accepting non-Catholic pupils and their particular place in our school system are topics which should be considered at a special conference of pastors and assistants directly engaged in the apostolate to the Negro.

Let us never forget the inspired words of St. Paul, as we attempt to translate the demands of Christian and priestly charity into the realm of practical pastoral work: "Charity is patient, is kind . . . does not

rejoice over wickedness, but rejoices with the truth; bears with all things, believes all things, hopes all things, endures all things" (1 Cor. 13, 47).

Both justice and charity are united to prudence. I can do no better than to quote the statement of the American Bishops, in explanation of this third virtue:

"It is a sign of wisdom, rather than weakness, to study carefully the problems we face, to prepare for advances and to by-pass the non-essential if it interferes with essential progress. We may well deplore a gradualism that is merely a cloak for inaction. But we equally deplore rash impetuosity that would sacrifice the achievements of decades in ill-timed and ill-considered ventures. In concrete matters we distinguish between prudence and inaction by asking the question: Are we sincerely and earnestly acting to solve these problems? We distinguish between prudence and rashness by seeking the prayerful and considered judgment of experienced counselors who have achieved success in meeting similar problems.

"PRUDENCE according to St. Thomas is something quite other than inclination towards 'how much or how little' and mediocrity generally: it is a virtue—that is, an energy—of commitment and effectiveness arising from a conviction about ends in view; it is not at all a collection of recipes or ready-made opinions, nor is it a passive submission to utterances of some acceptable official origin. It is a virtue, a living adaptation of the subject to his existence in the sense of Good; a moral virtue of the practical understanding, in which the person will inform and cultivate himself for his own enlightening, that he will use all his knowledge, and that he will turn to advisers when necessary."

The prudence which the Bishops ask for is both for priest and people. The mantle of leadership asks of the priest not merely to enhance and deepen his own appropriation of this virtue through the gifts of the Holy Spirit, but also to instruct his people: to make them believing men and women, adult Christians, ready to meet and fulfill the concrete demands of their Christianity on their own responsibility and in accordance with their own consci-

ences.

In placing before you these considerations, I realize that some of you may be tempted to think that it is easy for me to talk, and that, as you may be tempted to say, "he doesn't live with the problem." In some measure this is true. To live with the immediate effects of the principles and policies outlined here today falls possibly more heavily on you. I can only plead the Pauline phrase, "sollicitudo omnium ecclesiarum" as my own involvement with all of you in this most serious challenge and this glorious opportunity. So much is at stake, however, for the good of the Church and the community, that we dare not be faint-hearted or silently bask in an imaginary peace and tranquility. "Caritas Christi urget nos!"

The Charity of Christ makes us restless—restless for the cause of God, of Christ, of the Church, of souls. And, therefore, I am emboldened to close with the words of the late Pope Pius XII: "But for a Christian who is conscious of his responsibilities even towards the least of his brethren, there is no such thing as slothful tranquility; nor is there question of flight, but of struggle, of action against every inaction and desertion in the great spiritual combat where the stakes are the construction, nay the very soul, of the society of tomorrow."



REV. ROLLINS LAMBERT:

MY CONTRIBUTION to this afternoon's program is some comment on "The Negro Attitude Toward the Catholic Church". To be sure that my observations and thoughts were not just my own, I checked over the material I am going

to present with several Catholic Negroes, so that you can be fairly certain that you are getting an accurate picture.

A few weeks ago, our sermon outline book quoted part of a jingle about the six men of Indostan, all of them blind, who wanted to investigate the elephant. Each one encountered a different part of the animal's anatomy, and as a result, each came to a different conclusion about the whole animal.

In the race question, one of the biggest difficulties with most people, both white and Negro, is the number of blind spots in their outlook. Because of segregation, few white people know the American Negro. But this has not prevented a lot of generalizations about the whole race—generalizations based on very limited experience, or even on what one has read in newspapers and magazines. Among educated people, such things are passing away, but one can still hear, in some circles, sweeping statements, such as: Negroes are dirty—they are criminally inclined—they are ignorant—they are oversexed—they are musically gifted—and so on. I have even heard a white person say that all Negroes look alike, and just last week, a well-intentioned white man loaned me a book of poetry, to be quoted in sermons, because, he said, Negroes have a natural sense of poetry and rhythm.

As a matter of fact, most of the conclusions are justified—if they are restricted to a segment of the Negro race—just as the same conclusions could be applied also to segments of any other race or nationality.

Embrace Differences

The first point I want to make, then, is that the word *Negro* embraces a group of people with differences from each other just as great as in any other similar large group of people. The second point is that the Negro in America is American, and wants to be regarded as such. He is not African, and until recently regarded himself as having practically no connection with Africa. There is no reverence for the mother-country, such as one might find in an American of Irish or Polish or Italian ancestry. Just recently, the American Negro has begun to express interest and sympathy for

the Africans as they struggle for freedom, and Negroes here are beginning to feel some racial solidarity with Negroes there.

BEING AN AMERICAN, the Negro wants to be judged, not as a group, but like other Americans, for what he is personally. How he lives, works, raises his family, keeps his home, participates in civic affairs, pays his bills, conducts himself in public and in private, as a neighbor, friend, human being—these are the important things, and on these the Negro wishes to be judged individually. He does not want to have to bear the burden of the crimes and excesses of other Negroes, nor does he want to ride on the achievements of Jesse Owens or Ralph Bunche. He is unable to see how the color of his skin demands that he be treated as if he came from another planet.

All of you are aware, I am sure, of the rising tide of the Negro demand for recognition, both in America and in Africa. No amount of wishful thinking on the part of white people is going to stop this tide from achieving its goal. The implications of this for Chicago should be obvious from the statistics produced by Father Richards: the city will probably contain a non-white majority within the lifetime of most of us.

The problem is one of such a size that no priest can excuse himself from being interested, on grounds that he or his parish is not affected. First of all, a person in the Chicago area can scarcely avoid coming into contact with some Negroes, at least casually. If more priests and white laity were aware of the presence of potential converts on these occasions, more converts would be made; chances are only 1 in 20 that the Negro in question is already a Catholic. And secondly, areas that have not been touched by the Negro migration may be touched suddenly, at any time. A couple of years ago, I gave a talk to a group of Catholic women in the North Shore area. Most of them said that they had little contact with Negroes, and were wondering what they could do to promote interracial justice and charity. Last year, one of the women telephoned me: "Father," she said, "when I heard your talk, I

thought that the whole thing was pretty remote from me, but I live in Deerfield . . ."

WHAT, EXACTLY, does the American Negro want? The answer is simple: he wants what most other Americans want.

He wants a good job, a job which is equal to his ability; a job where he can advance if he has the ability; a job which will give him and his family some security.

He wants a chance at decent housing, and I don't refer only to housing projects, although these are indispensable for the low-income groups; he wants a house or apartment of a quality and in a location such as a white American of similar income can have.

He wants to give his children an education comparable to what white children receive, so that they can compete on terms of comparative equality.

Gaps To Be Filled

A casual observer might say: the Negro *has* all these things—at least here in Chicago; what is he complaining about?

Let's admit right away that tremendous progress along these lines has been made in recent years, and it is going on constantly. But there are still gaps to be filled, and the average Negro thinks much more about these gaps than about the progress already made. It has been nearly a hundred years since Lincoln freed the slaves, but complete freedom is not a yet a reality for the descendants of the slaves. Up to now, the Negro has been kept almost completely out of the professional fields and private industry, except within the Negro community itself. He has to depend upon government jobs to give him any real opportunity to display his learning or natural ability. Even after a considerable amount of education, he often has to drive a CTA bus or work in the Post Office in order to have steady work. In business, few executive positions are open to him; in a bank, he is lucky to be hired as a broom-pusher; even a big company like Sears, Roebuck, which does tremendous business with Negroes, will hire Negroes only in its lowest ranks of employees. This is true right here in Chicago—which,

"Being an American, the Negro wants to be judged, not as a group, but like other Americans, for what he is personally."

incidentally, is regarded by some as the most segregated northern city in the nation.

Speaking of job opportunities, we would expect that at least in the Catholic Church, a Negro man or woman would be given ample opportunity to try a religious vocation or aspire to the priesthood. But even here there is sometimes a color bar, especially where girls are concerned. One superior told a girl I know that the community would pray the Holy Ghost to guide her somewhere else—although the community was desperately praying for vocations itself. And in a parish grammar school in Chicago, the Sisters still dare not talk about religious vocations for girls, for fear that a colored girl might want to join the Order that is teaching there.

The conditions in which many Negroes live come in for a lot of criticism from white people. It would be a shock to some of the critics to find out that the people most dissatisfied with slum conditions are the people who live in them, who are forced by racial segregation to live in them.

The average Negro wants a nice home in a decent neighborhood, and is willing to work hard and to pay a lot for it; and when he has it, he will generally be just as interested as anyone else in maintaining the standards of the neighborhood where he lives. If anyone doubts this, I suggest that he drive through the area between 71st and 99th Streets, between State and Cottage Grove. The homes in this area, largely occupied by Negroes, will match any other residential area in the city.

Escape Ghetto

As job opportunities have improved, the Negro in Chicago has more money to spend on better housing. This is why such a tremendous pressure has built up in the Negro ghetto—why Negroes are trying so hard to escape the segregated housing which can only result in the spread of slum conditions.

Segregation causes slums in several ways. In the first place, it limits

the amount of housing open to the Negro, and therefore causes overcrowding of houses and apartments. And overcrowding, obviously, is directly connected with slum conditions. Moreover, as long as housing is segregated and limited in quantity, the seller can demand a higher price for it; the buyer or speculator, in order to pay off his mortgage, is inclined to subdivide his property to produce more rents, and to neglect upkeep. Again, slums will develop.

YOU WILL RECALL, I am sure, His Eminence's statement some months ago that it is high time the Chicago pattern of segregated housing be broken down. The Negro in Chicago wants this, not so that he can run down a neighborhood, but so that he can find decent conditions in which to live and raise his children. It is a tremendous scandal when he finds priests or Catholic organizations blocking his way.

All indications are that the Negro in America is going to reach his objectives—housing, education, work opportunities—and that he will achieve a large part of them within the next decade or two. He will reach them with or without the help of the Catholic Church. If he reaches them without the Church, it is easy to imagine what his attitude toward the Church will be.

At present, however, the Church finds itself in what can generally be called a favorable position, as far as Negroes are concerned. Most American Negroes who belong to a church are Protestants, either Baptists (who have the largest share) or Methodists. About six per cent of Negroes are Catholics. The 94 per cent remainder is largely in ignorance about the Church. For most of them, it is just a name—the name of one of the white man's churches. But the Catholic Church has two attractions to draw the Negro's attention: its schools, and its claim to be the one, universal Church.

Many Negroes are aware of the forthright statements and actions of some of our bishops in racial matters, and the recent elevation of an

African to the College of Cardinals drew wide favorable notice.

The reason for the attractiveness of our schools even for the non-Catholic Negro is mainly that, if he is ambitious for his children—as most parents are, he wants to preserve them from the moral corruption which so often accompanies life in the ghetto. If he cannot escape the ghetto, he does the next best thing: he tries to immunize his children by giving them a religious education. Even if the Negro escapes to a good neighborhood, he is still attracted by the superior moral training and discipline which Catholic schools offer.

The reason why the catholicity of the Church attracts Negroes is obvious: it is in harmony with the urgent need of the Negro for acceptance by the society in which he lives. The Church and its members, however, must practice what they preach. Otherwise this becomes just another disappointing mirage in the Negro's struggle.

ARBITRARILY DIVIDING Negroes into three classes, we can detect certain differences in their attitudes toward the Catholic Church.

The lowest class often thinks of the Church as the Church of charity. They know that Christ was kind; they see kindness in Catholic priests and Sisters, who are known to be effectively helpful when someone is in trouble. This makes it easy for for such Negroes to identify the one true Church.

The middle-class Negro is satisfied when the local parish fulfills his spiritual needs and educates his children, but he is often hurt when he emerges from his own parish into the larger Catholic world. As an example: two colored couples attended a Pre-Canan conference in a parish on the southwest side of Chicago, rather far from the Negro community. The other couples attending treated them with obvious coldness and hostility. At a result, one of the Negro couples dropped out after two sessions. The other couple, more sophisticated and experienced, felt the same hostility, but had the courage to complete the conference.

Along the same line, many an enthusiastic convert has been stunned and baffled when he discovered that some fraternal organizations have no Negro members; that he will find

difficulty in being accepted as a patient in some Catholic hospitals; that it is practically impossible for a Negro doctor to get on the staff of a Catholic hospital; that there are Catholic high schools which do not have and do not want colored students. Such a convert was told, when he took instructions, that he was becoming a member of a universal church, a church which regards all men as equally precious before God; he sees that the teaching of the Church and the performance of its members do not match—and naturally, he feels that the white man has betrayed him again.

The upper-class Negro—to get back to our threefold division—is critical of the Church and skeptical of its claims. He knows that his race is making great progress in many fields; he sees that the color line is breaking down rapidly everywhere. And he sees that the Church which ought to be leading this progress is lagging behind or even fighting it. He experiences the racial prejudice of white Catholics, including, sometimes, priests. He observes that we preach against many kinds of sin, but seldom about the sin of hating our neighbors, if they happen to be Negroes. He notices the silence of the Catholic Church in his struggle—as in some Southern areas, or areas even closer to home—and remembers it. His conclusion is that the Catholic Church is lying when it claims to be universal, and that it is hypocritical when it tolerates racial prejudice and segregation. He will not accept such an un-Christian version of Christianity. Consequently, we find among the number of converts few—very few—



who are doctors, or lawyers, or university professors.

The complete program for the conversion of the Negro will never be accomplished by press releases, seminars, conventions—or even clergy conferences; it depends on action. When the Negro sees that the bishops, the priests, and the Sisters understand his problems; when they prove by their actions that they are sincerely on his side, and are not just reluctantly assuming that position when it is too late to do anything else; when he sees that the white Catholic laity are given a firm and decisive leadership in the direction of inter-racial justice and charity—then the Negro will begin to see the Church in all its beauty, as the worldwide society which reaches down into his own city, his own neighborhood, to raise him up to God.

It can be said without exaggeration that never in the history of the Church has there been such an ideal opportunity for missionary work. In foreign missions, the missionary represents a Church which may be almost unknown; here we can confront the Negro with a Church which is prominent and greatly respected. In foreign missions, the priest generally must struggle to build his church, his school, rectory, and convent; here, whole parish plants are already built. The foreign missionary must often labor alone or nearly so; we are part of a great, well-organized archdiocese with many institutions already functioning in it.

One other thing is necessary for progress to be made: your interest and enthusiasm. We three speakers have tried to provoke this by our papers this afternoon. ■



BOOK REVIEWS

NARRATIVE OF THE LIFE OF AN AMERICAN SLAVE by Frederick Douglass, edited by Benjamin Quarles. 163 pages. (Harvard University Press, Cambridge 38, Massachusetts. \$3.50.)

Reviewed by Russell Marshall

REPUBLICATION OF THIS BOOK is timely in view of the Centennial celebration of the beginning of the Civil War. First published in 1845, it was widely read in the free North and did much to develop the abolitionist attitude.

Douglas, gifted with considerable writing talent, relates in concise, vivid fashion his psychological and emotional states while a slave.

Today too few people know of the slave's life. The sufferings of the slaves would have been sufficient reason for waging the Civil War without the other causes. Some will not accept this statement because these sufferings seem so remote; let them read Douglass, and it will etch deep on the reader's consciousness the daily lot of the slaves.

Douglass also answers concretely a question many white and colored Americans ask: "What have Negroes done to help themselves?" This narrative tells not only what one Negro did but also recounts what hundreds of others did for themselves and their race.

Another value of Douglass' autobiography is that it shows the destructive effects slavery had on the characters of the slaveholders.

Douglass also explains why slaves managed to appear happy when they were actually sad—an external appearance which misled casual

white observers. Thus, slaves who were heartbroken over separation from parent, spouse, or children would sing and dance, apparently carefree or would settle down in apparent contentment when they most longed to be free.

A classic of American literature, this autobiography is an excellent—and usually needed—supplement to general historical studies of the slavery era.



FILMS FOR HUMAN RELATIONS, AJC Institute of Human Relations. 60 pages. (American Jewish Committee, 165 East 56th Street, New York 22, New York. 50 cents, paperbound.)

Reviewed by Ruth Parrington

A **USEFUL TOOL** for groups concerned with problems of human relations, this pamphlet updates one done ten years ago by the American Jewish Committee. Over 200 16-millimeter sound films, including 32 feature-length titles, have been selected and arranged under these headings:

Bridging differences for a healthier community; America's heritage: freedom and diversity; The individual: his rights and responsibilities under democracy; Tomorrow's citizens: the challenge to our public schools; Bigotry rampant: the Nazi years; United Nations: toward universal human rights; and Healthy personality: keystone of human relations.

Each entry lists a brief description of the film's contents, what age group it will interest, its length, and where it may be obtained. How to choose a film that suits the occasion as well as practical suggestions for conducting screenings are also included.

THE GODDAM WHITE MAN by David Lytton. 247 pages. (Simon and Schuster, New York 20, New York. \$3.50.)

HONEY FOR TOMORROW by Robert Lait. 204 pages. (Random House, New York 22, New York. \$3.95.)

Reviewed by Marie Peltier

TWO HARSH, ROUGH, and shocking novels written by two Englishmen sorely show us the African unsuccessfully struggling within himself for a realization of his potentialities as a human being. The inability of the main characters to answer the questions, "Why am I?" "Where am I going?" results in confusion, uselessness, and sin. As the stories proceed, a message is disclosed. A great crime has been committed. Intelligent beings have been denied ordinary means of living out their existence as fitting for those created to the image and likeness of God.

The Goddam White Man gives us an "I" story that is at times so convincing it is necessary to call to mind this is not a biography. Johannes is an intelligent, industrious, and ambitious African. Because of interracial injustices, his talents can be fulfilled only in organized crime. The title is indicative of his deep and painful resentment towards the whiteman's oppression. The retaliation is intense hatred and cruelty. Does David Lytton possess such insight that here are the real inner thoughts and feelings of a particular type of African?

In *Honey For Tomorrow* there is turmoil in East Africa between the British colonials and the African people who want independence. Robert Lait succeeds in showing both sides of the conflict, but his sympathy is unmistakably with the African people. The plot centers around Zachio, a Christian African, who, because of unjust treatment by his British employers, is forced to embezzle money as a tax collector.

Of the two novels *The Goddam White Man* might give you more for your time. I don't think either of them should go on your "must" list.

OUR REVIEWERS

MARIE PELTIER is a librarian in a Chicago hospital. She formerly taught school in Minnesota and Hawaii. She is also Friendship House's librarian on a volunteer basis.

RUTH PARRINGTON is on the staff of the Visual Materials Center, Chicago Public Library. She is also active with the Adult Education Centers of the Chicago Archdiocese.

RUSSELL MARSHALL has made a lifetime hobby of studying the slavery era in America and other countries.

A Freedom Rider's Report

by Genevieve Hughes

(Editor's Note: This is a condensation of a Freedom Ride Report to CORE—Congress of Racial Equality—written on May 15 by CORE field secretary Genevieve Hughes, who was on the Greyhound bus burned just outside of Anniston, Alabama. Genevieve is 28 years old and white.)

WE LEFT the Greyhound terminal in Atlanta without incident at 11:00, to arrive in Birmingham at 3:50. We were the first of the two groups to leave. In our group were Jimmy MacDonald, Charlotte DeVree, Joseph Perkins, Bert Bigelow, Hank Thomas, Ed Blankenheim, Francis Moultrie, Newcome (the reporter from the *Afro-American*), and myself. I was sitting alone next to the window. Perkins and Ed were in the front seats, and the rest were scattered all around in front of me.

The first sign that something was wrong was when our bus stopped just outside of Anniston as a Greyhound bus stopped in the other direction. A white man got off that bus, came to the door of ours, and yelled, "There's an angry and unruly crowd gathered at Anniston. There's a rumor that some people on this bus are going to stage a sit-in. The terminal has been closed. Be careful." He had a mid-western accent.

Our bus proceeded into Anniston. It seemed that everyone in the town was out to greet us. They lined the streets. As we reached the terminal, the bus circled around the building and pulled up in what looked to be an alley. There was some space to the left of the bus, but none to the right. The mob was out—about 30-50 shabby looking men. They walked by the side of the bus carrying sticks and metal bars. A man lay in front of the bus so it could not start. There were no police. We were there in all some 30 minutes. When the driver opened the door, a white man in the back seat went forward and stood at the door; another white man joined him. One was a state investigator, the other was the man-

ager of the bus company at the Greyhound station in Atlanta. They prevented anyone from entering the bus.

One man stood on the steps, yelling, and calling us cowards. A man walked by the side of the bus, slipped a pistol from his pocket, and stared at me for some minutes. A loud noise was heard, and the window opposite mine was broken. I now think it was done by a rock, not a bullet. I yelled, "Duck down, everyone," as I thought a gun had



been fired. A while later a man slammed his fist against my window and cracked it. Perkins' window was broken about the same time.

The police arrived after about 20 minutes. They strolled around with billies and did not disperse the crowd. Someone kept leaning down to inspect the tires, which were obviously slit. We left the station shortly after and were followed by approximately 40 cars. Three miles outside of Anniston two tires went flat. There were no police in the entourage, but only a newsmobile.

The minute the bus stopped, a boy and his brother jumped out of their car, dashed over to the bus, and slammed a crowbar through my window. I moved to the aisle seat and told a Negro woman ahead of me to do the same. The manager and

the inspector went to the front of the bus. One went outside, brought his suitcase in the bus, removed a gun from it, and strapped it around his waist. He stood at the door. The mob circled around, bought cokes, and shouted. There was another blow at my window enlarging the hole, and a hole was made in the opposite window. I started writing notes and reading a book instead of trying to memorize faces as I should have been. A man took a penknife and began to cut away the glass in the window next to me. He did the same on the other side, and still, I did not realize why. There was more window-shattering in the back.

Thrusts Lighted Rag

Suddenly, a man whom I cannot identify thrust a bundle, seemingly of rags, through the window opposite me, at the same time lighting it. There was a noise, sparks flew, and a dense cloud of smoke immediately filled the bus. I thought it was only a smoke bomb and climbed over the back of the seat. The smoke became denser and denser, becoming completely black. I crouched and figured I was going to be asphyxiated. Finally I called out, "Is there any air up front?" No answer. Simultaneously a Negro man nearby and I realized that it was not a smoke bomb but an incendiary bomb. I said, "Oh my God, they're going to burn us up!" and the man and I began to move forward. As we passed the bomb I saw flames and knew the bus was on fire.

About the sixth row, I found the smoke less dense and a window open. I thrust my head out. Jimmy and Charlotte were in front of me with their heads outside the windows. I could not see to the front of the bus and did not know if people were there or not. The window was not wide, but I managed to squirm through and drop to the ground. Jimmy and Charlotte did the same. My pocketbook and sweater were left behind and burned with the bus.

Charlotte and I crossed the street and stood watching the burning bus. We thought people inside were burning. We were very dazed and, of course, choking. We crossed the street again and saw all our people out on the other side of the bus.

As I stood watching the bus burn

and choking, the people on whose lawn we were standing came out. "It's a shame," they said, and asked us to come in. Once inside I tried to call an ambulance. There was no answer, and the people offered to take me to the hospital.

State troopers had arrived on the scene before the bomb was thrown. They were quite friendly with the mob leaders. They did not stop the bomb from being thrown, although they could clearly see that it was being prepared. When we got off the bus, they prevented the mob from killing us. Hank Thomas was struck.

When we arrived in Anniston, a city policeman accompanied us through the town. There was no doctor at the hospital, only a nurse. They had me breathe pure oxygen, but that only burned my throat and did not relieve the coughing. I was burning hot, and my clothes were a wet mass. After a while Ed and Bart were brought in, choking. We all lay on our beds and coughed. Finally a woman doctor came in—she had to look up smoke poisoning before treating us. They brought in the Negro man who had been in the

back of the bus with me. I pointed to him and told them to take care of him. But they did not bring him into our emergency room. I understand that they did not do anything at all for Hank. Thirteen in all were brought in, and three were admitted: Ed, the Negro man, and myself. They gave me a room, and I slept. When I woke up, the nurse asked me if I could talk with the FBI.

Only Bombing

The FBI man did not care about us, but only the bombing. A man visiting another woman came over and asked if there was anything he could do. He said he was a Methodist church member and felt there were many paths to heaven, and we should do God's will. In other words, he did not agree with what we were doing but would help us. I thanked him. A nurse told me, "I can't tell you how sorry we are about this."

The nurse finally told me that a colored man wanted to see me, and I was wheeled down to the entrance lobby. Joe asked me to be ready to leave in 20 minutes. When I came back, our group was all

there, but Ed was still coughing badly.

We learned some of the harrowing details of what had happened to the other group—how they were beaten both aboard the bus and at the station. I realized we had gotten off easy.

The next hour was spent trying to get out of there. The state troopers insolently declined to give us any escort saying they had their orders and they came from the governor. The city police would not escort us past the city limits. We were told that persons had gathered outside the hospital. Bert called Washington and tried to get help there. Perkins called Shuttlesworth, and he sent ten cars. About the time these cars arrived, the hospital superintendent told us we could not stay in the hospital overnight and suggested we go down to the bus station!

The cars arrived. Ed and I got in the back of one and lay on the floor until outside the city limits. The trip back was uneventful, and we arrived at Shuttlesworth's church to join some of the members of the other group. That completes my report on the Greyhound trip. ■



news briefs

Ordains Negroes, Whites to "Show Concern"

NEW ORLEANS, Louisiana. Archbishop Egidio Vagnozzi, Apostolic Delegate to the United States, pointed out during a recent visit to Archbishop Joseph F. Rummel that patience is necessary for progress in race relations. However, he made it clear that there should be no backpedaling in working toward integration.

Archbishop Vagnozzi had just ordained seven Divine Word missionaries, including five Negroes, in Bay St.

Louis, Mississippi. (May '61 **COMMUNITY**.)

The Apostolic Delegate stated he had ordained the group specifically "to show the concern of the Holy See and the Church for the welfare of all people, regardless of color or race," and went on:

Within the walls of the Church it is the soul that counts . . . and the soul has no color. The only important difference among souls is whether one is with the grace of God or without His grace.

It is gratifying to realize that in the United States, which had only seven Negro priests 20 years ago, there are now 112. There should be many more, but this increase shows the proper trend.

On the question of integration, the Bishops of the United States in 1958 issued a statement, "Discrimination and the Christian Conscience," that is the position of the Church, a position to which every good, right-thinking Catholic must subscribe.

Of course, changes cannot be made too suddenly, and if patience is a virtue on every occasion, it is particularly important on this question. However, it is essential to progress in the line of integration without ever going back.

The Holy See has full confidence in the American Bishops, and each bishop in his own diocese will have to decide what measures to take and what changes are to be adopted.

It is the desire of the Holy See that all Catholics, clergy and faithful alike, faithfully and willingly follow the directions of their bishops."

Desegregate Most Louisville Restaurants

LOUISVILLE, Kentucky. The no-buying campaign in downtown Louisville, set in action in February, was called off May 5 by Negro leaders when 88 restaurants

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and two movie theaters agreed to desegregate.

Mayor Hoblitzell extended his personal thanks to the Negro steering committee which had been working with him and his emergency committee in efforts to reach an agreement on the desegregation of downtown restaurants and movie houses. The Mayor also sent telegrams to the 32 restaurants still segregated, requesting that they desegregate within a given time.

COMMUNITY'S News Editor Jean Hess of Louisville reported two tests she made in May:

"A restaurant I visited with a Negro friend served us without difficulty, though very slowly; which could have been caused by other circumstances. Another place I questioned about their policy seemed afraid to admit that they were open (probably thought they would lose a customer if they did) but finally said that they did serve Negroes but that not many came in. I think that will be the case in most of them for some time to come. Except the dime stores, where they have been serving Negroes right along for some time."

Frank Stanley, Jr., one of the three co-chairmen of the Negro steering committee, said that places now agreeing to desegregate which revert to segregation can expect further demonstrations in that event.

He noted also that the committee made a "most crucial decision" not to hold demonstrations on Derby weekend (May 5-7) when Louisville was a target for the eyes of the world.

Another member of the Negro committee, the Rev. W. J. Hodge, declared the no-buying boycott of stores officially over, but warned that it may be resumed if a check shows reversion to segregation.

"Sit-Ins" Spread to Southern Rhodesia

BULAWAYO, Southern Rhodesia. A "sit-in" campaign to end Southern Rhodesia's color bar in cafes and restaurants has been launched by Africans in Bulawayo.

Franciscans Launch Interracial Program

NEW YORK, New York. Father Roy M. Gasnick, O.F.M., director of the Boston Council for Interracial Understanding, recently outlined the Franciscan Third Order's new interracial program. Each Third Order fraternity will have a "hard core" group whose task will be to study the race problem and to plan projects for the fraternity as a whole.

Approximately 106,000 Third Order Franciscans in the country, belonging to 1,200 fraternities, will take part in the program. The interracial apostolate was adopted as the organization's particular form of Catholic Action in 1959.

Father Gasnick said that "pilot projects" in the program have been underway for several months.

Action will have five goals:

1. To train lay leaders capable of counteracting the leadership of racists and agitators;
2. To formulate an educational and action program for each parish, school and community in which the Third Order exists;
3. To impregnate the civic community with Christian life and spirit in order to prevent racial tensions and strife;
4. To urge Catholic cooperation with and participation in those civic groups, especially fair housing practices committees, which are already active in the interracial field;
5. To sponsor periodic interracial gatherings where Negroes and whites can meet and frankly discuss the problem of human relations.

